BUDDHISM IN THE EAST. ESPECIALLY IN THE TWO COUN-IRIES NOW AT WAR.

a shetch of Its Introduction in Chian and and an Estimate of Its Influence in the Lives of the Two Warring Peoples. About the time that Confucing the Sage was sennciating his system of good manners China, and when Laotze, the founder of Tsolam, was endeavoring to guide men on the "path," Gautama the Huddha arose as a teacher in India. No certain date can be assigned to the period of his birth, but the best authorities place it at some time in the fifth century before Christ. We have, consequently, the remarkable mincidence that Socrates in Greece, Confucius and Laotze in China, and Gautama the Buddha in India, all arose within the same century.

A little town on the southern slope of the Himalayas, in the district of Nepal, claims the henor of his birth. It was probably about 430 years before the appearance of Christ. He was son of a wealthy landowner, and brought up in the lap of luxury. But is is not true that he was a prince of royal lineage. At the age of go he became deeply impressed with the vanity of human life and determined to give up all in order to learn more of the condition of his own soul. This act is called in Buddhist theology "The Great Renunciation." The accounts given of the life of Buddha by Chinese writers differ vastly from those recorded by the Buddhists of Ceylon. The Chinese always represent him as a royal prince surrounded with the pleasures and luxuries of a gay and gorgeous court. The simple narrative of the Great Renunciation as sold in India is as follows:

At the hour of midnight he entered his wife's chamber, and there, by the light of a flickering smp, watched her sleeping with the head of their beloved child nestling in her bosom. He would fain have kissed them, but dreading the possibility of awakening his wife and the effect of her strong pleadings and pitcous tears, he tore himself away and, mounting his horse, plunged into the wilderness to become a penniess student and a homeless wanderer. In a desert place he pursued the ordinary course of an Oriental ascetio under a bo tree, or, as it is called by Europeans, "the tree of knowledge." It was here that he received what is known as "The Great Enlightenment." The four great truths which he learned were these: First, that suffering was universal. (Not a very original discovery.) Second, that the cause of suffering is desire which produces birth. Thirdly, that this desire must be removed by a complete annihilation of the living principle in man. And fourthly, that this annihilation or Nirvana can be obtained only through the absence of desire, for with the Buddhists, it must be remembered, impurity is always associated with desire. I know that this interpretation o Nirvana is disputed, but, after twenty years of intercourse with Oriental pantheism in all its phases I have been convinced that Nirvans is the complete extinction of all conscious life.

The next stage in the life of Gentame is what is known as "The Great Temptation." A visible tempter, with wicked angels armed with all kinds of weapons, draws near to him. The lofty untains crumble to the earth, the rivers flow back to their sources, the ocean rises under the vibration of earthquakes. But Gautama is unmoved. Some have seen in this great temptation of Gautama a striking similarity to the temptation of Christ, but there is no analogy be-

After an eventful life of travel and teaching in various parts of India, Gautama died of dysentery at the age of 80. His last words were Decay is common to everything; we must work out our salvation with diligence." His funeral was celebrated by the nobles of his country with il the honors due to an Emperor. His body was rapped in five hundred layers of costly cloth, d finally cremated on a funeral pile of fra-.nt perfumes.

The teachings of Gautama were especially med against the sacerdotal spirit of Hinduism. t there is no evidence that it was his intento suppress idolatry. His teachings do ear the impress of originality. They are

e or less common to all Oriental mysticism. Buddhism rapidly spread throughout the length and breadth of India, and for many centuries completely subverted the ancient religion of the country. When Christ was born at Bethhem Buddhism was flourishing throughout the whole of India and Central Asia. It was the religion of those ancient empires which existed between the Owns and the Indus when Alexander invaded India, and I have often visited the ruins of the great monasteries at Takhti Bhai, in the Yusufzai Valley, and those the ancient Taxita, the city in which Alexander encamped after he had crossed the Indus. But Buddhism taught absolutely nothing regarding God, and consequently when the Moslems invaded India it disappeared before the definite religious teaching of the Prophet and now there are no Buddhists in India proper. They are found in Nepal, in Cevlon, in Thibet. Iney are found in Nepal, in Cevlon, in Thibet, in Burmah, and in China and Japan. It is the most powerful religious system in the two countries which are now at war with each other, and exercises a marvellous influence over the people of both countries. In China it is commingled with Confuctanism and Taoism, and in Japan, until the year 1868 (when Shintolsm became the national religion), it was asserted.

commingled with Confucianism and Tacism, and in Japan, until the year 1808 (when Shintolem became the national religion), it was associated with Shintolem.

Buddhism was introduced into China by missicanties from India about the time of the establishment of Christianity in the world. The Chinese historians state that it was definitely established in the country as a recognized religion in the reign of the Chinese Emperor Mingti, who came to the throne A. D. 58, and reigned until A. D. 76. The system soread rapidly, and in the year A. D. 335 the Chinese were allowed to take monastic vows themselves, and as many as forty-two convents were built in one district alone. The popularity of Ruddhism was the result of a pretended power to work miracles. These miracles were connected with the relics of Buddha. The history written by the distinguished Chinaman Houen-Theang contains wonderful accounts of Miracles wrought by these relics.

At the beginning of the Tang dynasty in the seventh century a persecution was raised against Buddhism on the ground that the priests and nuns by avoiding marriage, impoverished the revenue. Severe restrictions were placed upon the foreign faith. These, however, were removed during the reign of the second Emperor, when high honors were bestowed upon the priests, and in the person of Hiouen-Thaang, the pilgrim, the cause of the Buddhists was made an occasion of court favor.

Early in the eighth century persecutions again broke out. Thirteen thousand priests were compelled to resume a secular life, and the writing of books and the building of temples were strictly prohibited. But the cloud seen passed over, and the monks were once more parenties were strictly prohibited. But the cloud seen passed over, and the monks were once more parenties were

rily prohibited. But the close patre, and the monks were once more patre. In the year A. D. third and very severe persecution occurred. By an imperial edict 5,000 monasteries were de-successful and 40,000 smaller religious houses were closed. The property of the monks was confiscated and used for secular purposes, and the copper bells and images were melted down and made into colus of the realm. Nearly 300. ad made into coins of the realm. Nearly 300.

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this was introduced into Japan from the tile year \$50 of the Christian era. At a made but little progress. But, in course me, the Shinto demigods were declared to anifestations of Gautama. Practices borders

that there are many Americans and Europeans who do not hesitate to call themselves followers of the effect of Buddhism we may would judge influence upon the great nation of China, for it is there that it claims somewhere about thee hindred millions of adherents.

In the third the somewhere about thee hindred millions of adherents.

In the third the influence cereited by this religious system upon the Chinese. In the first place, Buddhism is a many-sided religion. It has no somitive standard of teaching. To quote the places and at different times it staching has become both negative and positive, agnestic and smostle. It passes from apparent is taching has become both negative and positive, agnestic and smostle. It passes from apparent is the places and at different philosophy. Under another, and another, and another, monastic communion, under another, monastic communion, under another, monastic communion, under another, monastic philosophy. Under another, and passes and philosophy. Under another, and another, and another an

through Thibet you will often see in a Lama temple a prayer wheel some twelve feet high and about eight feet in diameter, gorgeously draped with scarlet and gold and wreathed with flowers. On such wheels are written, many thousands of times, supplications to Buddha as the most glorious jewel, or the most beautiful lotus. These are not prayers to an Almighty God, but to Buddha himself.

Such is the religion, if it can be so called, that is embraced by nearly one-third of the human family—a religion made up of negation without a supreme God, without a human soul, without a heaven.

Efforts have been made during the present century to trace the teachings of Christianity to those of Buddhim. There are some eminent scholars who support this theory. But I have studied the Buddhist system in the very land in which it once reigned supreme. I have visited its ancient monuments, and have been able to investigate its teachings in the light of other Oriental systems of mysticism—with the Suffism of Persia, the Hinduism of India, the Sikhism of the Punjab, the Taolsm of China, and the Shintoism of Japan—and I am forced to the conclusion that Buddhism is as far removed from Christianity as earth is from heaven.

In China, it has been said, Buddhism supplemented the national faiths of Confucianism and Taolsm in supplying a metaphysical side to the triangle. But it did nothing to promote the knowledge of the true God, nor has it supplied any substitute for the worship of Shang-T, the "lord and maser of the worship of Shang-T, the bod of the loss of the great thought of a supreme, personal Ruler and Almighty Father directing and governing the world."

FLIGHT OF A HUMAN AEROLITE.

It Was Travelling by Rail and Concluded to Take a Slower Trais. New London, Dec. 1.—A brakeman of the Consolidated Railroad was idling about the pretty village station of the road at Niantic, a day or two ago, waiting for his own train to come and take him aboard. While he was there a passenger express came flying past with rush and roar. It came and was gone in an in-stant in a whiriwind of dust and cinders. But even as it was crashing past the little building, out of the confused, comet-like tail of steam and smoke and dust, the brakeman beheld a big, round, white ball suddenly quit one of the vestibuled platforms of the flying cars and be take itself into the air. ilke a splinter of a shat

vestibuled platforms of the flying cars and betake itself into the air, like a splinter of a shattered meteorite.

It was a singular-looking projectile, revolving like a turbins water wheel, all a flutter with light drapery, and seemingly stuck full of clawing legs or feelers, like a hitherto unheard of and unclassified terrestrial devilian. It described a parabola, and the astonished railroad man had just time to dodge, when it few past him and went upon the ground. In an instant it was up again, went bounding along the earth a rod or more, struck again, tied itself in a knot, uncoiled, straightened itself on its back, and then was still a moment. Presently it sat up and gazed mistily at the brakeman. It was a man, a commercial traveller.

It had the remains of a gripsack in one hand, the ripped-up week of a hige paper bundle in the other, and was weirdly draped with the taltered ribbons and strings of what was once, evidently, a very long and handsome white duster. The rimless crown of a black Derby hat was jammed down over its ears. Sitting there on the hard turf, it gazed at the brakeman solemnly for a whole half minute; and the brakeman gazed, too, at the dazed phenomenon, and neither sooke. Finally the phenomenon lattly rolled on its right side, studied the ground dreamily, and inquired in an indifferent tone:

"Wh. wh. whar's the thie! that train—goin', m' fren'?"

"Goin'?" scheed the puzzled brakeman; why, it's goin' to New York."

Theresupon the stranger studied the ground again, evidently absorbed in some mental computation; but presently he sat up, amiled hazily, and added in a tone of conviction:

"Well—m' fren-let her-go-then! Lettergo! Yee-g-cone thie! f-fur nuff!"

The Consolidated brakeman kindty helped the wrecked aerolite to get on its feet, then he brushed and patched it up, and two hours later put it sheard a west-sound accommodation train that does not travel so fast.

of four each, sometimes in other arrangements, but always keeping precisely in line, and at the same distance from the ship. It was pure love of sport on their part, for if they had been looking for something to eat they would have kept by the sides, where the refuse was thrown over. I went up the schooner's bow to see whether they would do the same thing with a sailing vessel, and sure enough they were in the same orderly rows, keeping just ahead of us. Every day throughout the voyage they were there, but not all day. Occasionally there were more in sight, but I think that fully three-fourths of the time they were with us. Probably they were not always the same ones, but I han omeans of finding out about that. They are queer fellows, these porpoises.

"On the second day after leaving Bridgetown we had the great luck to see a waterspout, and

children to be slaves; and husbands can sell their wives, and this in a country in where the controlling religious influence is Buddhism. The moral conditions of China with its three hundred millions of Buddhists, are infinitely lower than those of Mohammedan countries.

In the face of this condition of things it is impossible to regard Buddhism as a civilizing influence. Buddhism as a civilizing influence. Buddhism recognizes no God. The Hindua have a sleepy, inactive, materialistic delty termed Brahma. But the Buddhists have no conception of the self-existent, infinite, and eternal Creator. Even the idos of Buddhism are not uniform. In Ceylon they represent a handsome native, but in Nepality are often idols with three heads and ten arms. Buddhism recognizes no soul in man, no spirit distinct from the material organization: no human being is regarded as a separate entity, and no man has within him any abiding principles. Buddhism recognizes no heaven or future state of bilss. The highest attainment of happliness is to destroy life.

Buddhism notwithstanding its vaunted morality is a stupendous superstition. In travelling through Thibet you will often see in a Lama temple a prayer wheel some twelve feet high and about eight feet in diameter, gorgeously

reached the cloud, something in the snape of an hour glass. It not only revolved, but travelled about in circles, and was sometimes closer to the about in circles, and was sometimes closer to the for fifteen or twenty minutes, as it seemed, though it may not actually have been more than five, and then it collapsed and disappeared in a second. The revolving wind that raised the water justs at sometimes raises dust in a road died out for a moment, and with its supporting power gone the column dropped back into the sea, and in a snap of the fingers there "Head winds made our voyage to Cuba ununusually long, nearly fourteen days; but we had no bad weather, and everything on board the schooner was confortable. For thirteen nights I slept on deek, with a bit of old sail under and over me, and enjoyed it thoroughly. I had often heard that the harbor of Santingo de Cuba was the most beautiful one in the was not prepared for the wonderful sight that greeted us when we sailed up beside the old Morro Castle. The harbof entrance is narrow, with low land on the left and a towering hill of rock on the right, upon which the castle is built. Indeed, the rock itself is part of the castle, and everywhere are galleries out, with openings through wife we saw Spanish crock, surmounted by various tiers of masonry above, give the castle the appearance of being built in many stories. The color effect is a light yellow, almost cream, except down by the sea level, where the water has worn caverns in the rock; there the color is dark green.

"The Morro at Santiago is by fair the most picturesque structure law in morrowers in the rock; there the color is dark green.

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THE SUN, SUNDAY, DECEMBER

IN QUAINT OLD SANTIAGO.

CUBA'S ANCIENT CAPITAL ATTREWORN BERKE INBERD.

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of reaving the table until the head of the holes arose. Such intercourse as that between the members of a big firm and their employees is enough to set a man a-thinking.

"In one of the sleeping rooms of this establishment, a room occupied by a member of the firm, there was a big circle in the ceiling marked off like a compass, with a movable hand. This was an ingenious arrangement connected with a weather vane on the roof to teil the merchant the direction of the wind at any hour of the night. Their ships coming in or going out often made it desirable for him to know this, and for the same reason a tide gauge was set against one of the wails, the building reaching down to the water. In true Cuban fashion, the partner had everything arranged so that when in bed he could learn what he desired to know without further trouble than opening his eyes.

"There are a few standard sights in Santiago, of course. The one that interested me most was the slaughter-house wall. A curious thing for a point of interest, but it was the old stone wall against which Virginius prisoners were stood when they were brought out to be shot. It is a long wall around the yard where animals are slaughtered, about six feet high; and the marks of the rifle-builets are still plain in the plaster with which it is covered. A much pleasanter sight than this was the Wednesday evening parade on the plaza in front of the Cathedrai. They do not call it a parade of beautiful young women. Every Wednesday evening the band plays and the young ladies of society promenade on the plaza, walking about in charming couples, with their fathers and mothers and brothers on the adjoining benches, keeping them always within sight. Naturally the beaux are there also, eccasionally finding a chance to walk for a few minutes by the side of the belles they like best. By some mysterious process the objectionshie people are kept out, although there is no

atic people are keyen and another these mone are in sight. On these nights the plaza belongs to the 400 or Santiago, and it is practically the only time when the young folks have a chance of meeting on what we New Yorkers would consider fair terms. For a young man to call upon a Santiago maiden, unless upon the footing of an accepted future husband, would throw the strongest family into convulsions; and even then all the grandmother and mattlen annts of the family assemble in wide open.

"My informant in these matters was an accomplished young English lady, who must be the entry of all her fair friends in Santiago, for she is as free to receive callers as she ever was in London. Such boild conduct does not attract as much attention as one might suppose it would, because those English and American girls in Cuba are experient. I hope that her estample may do some ining toward making proper courtship possible for the Santiago young ladies, as she is not only the daughter of the representative in the district of a very sizable nation, but is also one of the most beautiful residents of an island that is full of beautiful young women. It was through her good offices that I had an opportunity to see the artistic setting of a real oild-fashioned Cuban pairor. There hars and wooden shutters, but no glass, and a large mirror between them reaching almost to the ceiling. The foor is of polished wood, but a long narrow rug is laid from, the mirror out toward the centre of the room. On each side of the rug is a row of rocking chairs, generally of the Austrian bent wood pattern, so placed that they rock upon the bare floor, but their occupative feet rest upon the rug. Those Cubanis who visit England or the United States lors in a less formal way; but this is the old Cuban is a man of deep thought. I do not know any people who can content themselves with a rocking chair and profiling to our notions the winting about it at present. Naturally, it ried to dive out to it in a wolante. That is the usual desire, I believe of every A

SHE WAS A MORMON'S WIFE

TWELFE YEARS WITHIN THE INNER CIRCLE OF MORMONISM, Buring the Church's Role of Licentians.

ness. Assaustantion, and Persocution-The Movement of Inquisitorial Reform-Suffering of the Mormon Poor. "I lived for twelve years in what you might call the inner circle of Mormonism, during the years that were the era of licentiousness, assassination, and persecution in the rule of the Church in Utab," said a woman whose present husband is a well-known mine owner of Montana, "and I have many lively recollections of that sojourn. My first husband was a Mormon. He was converted to that then oncer faith under the preaching of Brigham Young in London in 1844. He had an unbounded faith in most of the tenets of Mormonism, but never accepted the doctrine of the plurality of wives. He was a civil engineer. When a young girl I married him in my native town in Ghia, and accompanied him in 1857 to the Mormon capital. I was a Mormon only in name, and my disgust at the practices of the Church and its leaders was intense from my first entrance into its society, and I never could understand how a man so honorable and upright as my husband was could

accept that religion as the truth.

knew Brigham Young intimately, and shall always have kindly recollections of him as a man. Our house was one of the few he was in the habit of visiting, although our circumstances were limited. He was very fond of my husband, who had contrived some ingenious appliances for the gas and water works, which had please t the prophet very much. The second day after I went to Salt Lake City I heard Brigham preach. I was not used to hearing religious teachers de-nouncing their hearers as d fools from the pulpit, and using similar expressions more vigorous than plous, but I got used to that style, and went to the Tabernacle services regularly. Once it, my presence Brigham Young told my husband that he had a nice wife picked out for him, and that he had better take her at once and fetch her home as company for me. I replied that if my husband attempted to copy his prophet and took another wife every little while he would find that part of Salt Lake City much too warm for his comfort. Brigham laughed heartily at that, and said I wouldn't be the right kind of a wife for a Mormon prophet to start out with. I was bold enough to say that if the Mormon prophet had had just such a wife to start out with the Mormon religion would have been the gainer. Brigham didn't like that a bit, and I was frightened at the look on his face, but he soon recovered himself. I had many pleasant social chats with him after that, but we never touched again on theological subjects. He evi dently knew I was not orthodox, and I often wandered that there was no pressure ever brought to bear on me to make me so. I know of many a person who had to take the choice of being more ardent in the cause or of seeking other quarters. But I gave a passive adherence to the religion for my husband's sake, contributed all I could toward its support, and mingled with the Mormon families exclusively. It was only my love for my husband that kept me so long among the iniquitous people. When he died, in 1869, I did not tarry long in Utah.
"I went to the Mormon country about the

time the Inquisitorial Reform began. The outside world never knew much about the workings of that movement of the Mormon Church. The Church authorities had proclaimed that the people, by their dilatoriness in taking plural wives, their scanty payments of tithes, and their other shortcomings, had displeased the Lord Missionaries were sent out all through the Ter ritory to preach to that effect, and a confessional was established or rather a catechism prepared with the view of obtaining information as to the life of every family and its members. The country was districted, and a faithful polygamcountry was districted, and a faithful polygamist, called a Teacher, was put in charge of each district. The duty of these men—for the Teachers were all men—was to visit every house in their respective districts, and put the questions laid down by the head of the Church to each individual with no one else by. These inquiries searched into the most sacred relations, and had to be answered on oath. The result of this Inquisitorial Reform was that the Mormons were found to be the most iniquitous of people, and Brigham Young decreed a general baptism of every male and female in the Church, My house was visited by one of these Teachers while my husband was absent. I refused to hear his questions, and, he insisting that I should, I took my husband's rifle and ordered the man to leave the place at once, which he did with great haste.

"Another branch of this Inquisitorial Reform was the instructing of girls in the importance of polygamy and what their duty was as brides of 'God's chosen,' All girls from the age of twelve years and upward were compelied to attend lectures by the elders on these subjects. Many of them, acting on the doctrine thus inculcated, were led to become plural wives as young as thirteen years of age. I never heard of any force being used in Salt Lake City in the 'scaling' of these children to men, but at Corinne, a number of girls were confined in a house until they were starved into consenting to become wives. They st, called a Teacher, was put in charge of each

or any force being used in Sail Lake City in the companion of any force being used in Sail Lake City in the Corinno. Or what afterward became Corinno. I sumber of girts were considered to the construction of the construction o

who defled the whole Mormon Church on this question, and that deflance would have been undoubtedly fatal to her if she had not been protected by Brigham Young. But the Prophet's defenue of this girl was not out of any endorsement of her conduct or solicitude for her welfars and happiness. He wanted her to be the wife of his son, Joseph A. Young, and he would have compelled her to marry him, too, if she hadn't managed to escape from the Territory.

"This girl was Sara Alexander. She was the handsomest woman that I ever saw. She was the daughter of a Mormon, and grew up among the Mormons. She side not like the institution, and she did not have say hesitation in saying so. She had great dramatic talent, and adopted the stage as her profession. I remember well the night of her debut at Brigham Young's theatre, it was in the fall of 1803. The play was called Marriage at Any Price, and Miss Alexander was cast as Maticia Pepperson. Her appearance was a success, and her beauty turned the heads of no less than six Mormon elders, each one of whom besteged her to make her his wife. She refused them all, and at once became the object of unleard of persecution. At last a prominent Mormon took her by force to his residence, and it was only by order of Brigham Young, to whom her father had appeared, that the viliair released the girl.

"Brigham's son Joseph was a rather dissipated young man, and was a greatdrain on his father's purse. The success of the beautiful Sara Alexander as an actress and the future it promised set the Prophet to thinking, and when he saved the girl from the Mormon who had kidnapped her he resolved to make her the wife of his profligate son, who would then have her purse to draw upon instead of his frugal father's, Brigham at once sent word to Sara that she must marry his son. The beautiful and high-atrung girl refused to enter into the bargain and defied the Prophet himself. She was offered placed in close quarters near Brigham's residence, where she had quickly secured an engagement. The papers annou

HIS UNCLE'S WONDERFUL SHOT. Has Mr. P. Griswold Told This Story Down in Hyde County, N. C.

HAMMONDSPORT, Nov. 28 .- At a meeting of the Fairchild House Circle the night before he left here to enter upon his duties as Architect and Builder in Chief and Razor Back Hog Exterminator to the Wild Swan, Wild Goose and Wild Duck Club of Lake Comfort, N. C., Packy Griswold, ex-Instructor to the Hammondsport Try-to-Catch-Black-Bass-Club, entertained the Circle with a parting reminiscence of his uncle over in the town of Wayne.

"I am going down into Hyde county, N. C.," said he. "where bears are thicker than coons are on the hills of old Steuben, and deer roam the woods in herds. I am going where they haven't much use for water, except for wild swans, wild geese, and wild ducks to swim in. Consequently, I am going where there are men who can shoot, and who like to hear things about other folks who can shoot. So when I get

men who can shoot, and who like to hear things about ether folks who can shoot. So when I get down there I am going to tell them this story about my uncle over in the town of Wayne, and if anything will make me solid and give me standing along that stretch of the North Carolina coast that story will, for they can't help but look up to a man who had an uncle who made such a shot as my uncle over in the town of Wayne did once. Fill tell it to the Circle first, so you may all imagine me, in a week or so from now, being pointed out as I move around through Hyde county, and folks asying to other folks, awesome like:

"See that man? Know who that is? That's Griswold, from old Steuben? Nephew of the man over in the town of Wayne. The man that made the wenderfullest shot ever heard of."

"When my uncle was lumbering, down in the Rolypoly Run country bears were troubled to be the stand who had a way of whirling itself arounds so that its axe. He killed stacks of bear, and by add by wenoticed that every bear he shut through the head had a way of whirling itself arounds the head had a way of whirling itself arounds of the king is the head had a way of whirling itself arounds of the king is the head would be where its tail was at the time my uncle solt, and the whirl would be made so blame quick that the bear would be turned end to before it had time to drop dead. My uncle could never figure out what made the bears take that amazing whirl whenever they got a ball in their brain, but he supposed the ball sort o' mixed the nervous system of the bear up in a way that year out in the grand endit-conditions. The conditions are the head would be where its tail was at the time my uncle solt, and the whirl would be made soot and the whirl would be made soot and the whirl would be the bear of the conditions the bear up in a way that year out what had to be the solt of the king is private whirly him a fit of jerks that had to work itself out in the grand endi-conditions the proposed the ball sort o' mixed the nervous system of the b

OUR THEATRES THE BEST.

DISCOMFORTS PEOPLE HAVE TO ENDURE IN EUROPE.

Serious Befeets of the Paris Opera-Milan's Scala Faded and Frowsy-Going to the Theatre in England Means a Serimmage. "New York theatres are the best in the world, in my opinion." remarked one of a group of men in the lobby of a Broadway theatre the other evening. We do not pretend to have hereanything like the State-supported institutions which some European capitals boast; yet I don't know but that we are running Europe pretty close even in the matter of the mere magnificence of theatre buildings and appointments. I don't know of any city that could outrank New York in the

average beauty of its places of amusement.

"But when you come to comfort and convenience, and all the really essential points about a theatre, the New York theatres easy lend those of any European city. They are away out of alght ahead of most English theatres. And it is simply because with theatres, as with every-thing else where Americans cater to the American public, it is the little things of comfort and convenience that are considered. "The Paris Opera is deservedly considered

about the most magnificent thing in theatres the world possesses. It has beauties of exterior and splendors of interior no other playhouse pretends to rival. Certainly no one expects an American company, or even city, lacking the backing of an extravagant empire, to put up anything like it. But the Paris Opera is about as unsatisfying and uncomfortable a place in which to see a play as it is pleasing as an architectural spectacle. You approach it across a broad plaza, enter it through portals where soldiers stand at attention as you pass, walk up a spacious staircase that oppresses you with its magnificence of multi-colored marble, and, if your seats are in the balcony, after continuing your climb up several more wearying flights of stairs, whose place would be taken in a modern New York theatre by an elevator, you enter a cramped and dingy auditorium that reminds you of some of the old east side houses. The seats in the parquet are fairly good, except that there is not nough pitch to the floor to enable one to get a really good view of the stage. But the boxes are small. They are wretchedly arranged, and you will notice that nearly all the occupants of every box, except those immediately facing the stage, standing up, leaning one over the other, and craning their necks around the sides in a painful effort to see what is happening on the stage. It is practically impossible to see the stage from the seats in the boxes. The boxes extend several yards onto the stage, and when the curtain is down the first boxes in each row are shut out from the auditorium. The seats in the balcony and gallery are small and narrow, and crowded line upon line in a way that gives one cramps in the knees before half of each act is over.

"Then there is an immense chandelier, resplendent with thousands of pendant prisms, hanging from the centre of the ceiling half way down toward the floor, and directly in the line of vision of a fourth of the people in the upper vision of a fourth of the people in the upper balcony. And the lights of this chandelier are kept brightly burning throughout the perform-ance, which adds greatly to the appearance of the theatre, but almost blinds the people in the balcony and entirely spoils the view of the stage. The ventilation is poor, the heat intense, and it is very likely your admiration for the superb promenade, into which every one pours

stalls, and the dress circle. For a seat in the pit stalls, the parquet, the balcony, or the gallery you must scrimmage like a football flend. Mr. Kipling's Prieste Mulcinery, telling of a hand to-hand fight between the Black Pyrones and a horde of savages in a narrow gorge among the hills of Upper India, finds the most telling simile in likening it to 'the pit hentrance' the Vic on a thick night, and the Englishman's experience in theatre going backs Mr. Kipling's reputation for vivid writing. They charged a fee for booking seats until a year or two ago. But the booking arrangement benefits few, for the box office is only open from 10 A. M. to 4 P. M., just the hours when it is least convenient for any man to get to the theatre to book seats.

"To most parts of the house there is an extra door, opened half an hour before the regular time of opening the theatre, and for an extra sixpence you may get ahead of those willing to pay only the regular rate. But the extra door only means an extra sixpence to the management, for naturally when there is any reason for an extra crueh, there is just as much of a crush at the early door as elsewhere. I took part in a scrimmage to get into a London theatre last September through the extra door to the pit sails, and when I got inside found every seat taken. I don't know what became of the crowit that had patiently waited for yet another half hour to get in at the regular door.

"There is no attempt whatever made to regulate the rush of the crowds at the theatre doors. As early as two hours before the time for the curtain to rise the people begin to assemble at the doors. It is not first come first served, but the spoil to the strongest. There is no forming of lines, but every one get as a close to the door as possible. When the doors are opened there is a temper what we were first or get means the first of the house are simply benches, without backs except in the pit stalls, and the crowds walk over and tumble over the beture and or may be an hour outside the theatre you hav

they probably always have been. A few of the London theatres are waking up and making some improvements but the wave of progress has not yet reached beyond the boxes and the dress circle. You find the same bare, backless benches, on the same bare floor, in every other part of the house, and there is the same nightly struggle and inad-to-hand fight at every theatre in all England. And nothing any one can say can give you an exaggerated idea of the sheet brutality of this particular thing.

"There is one good point about most English theatres, however, that I'd like to see adopted here. It is the rule of the house that ladies occupying scats in the first four rows of the dress circle shall not wear homets. This rule is printed and posted conspituously at the entrance to the dress circle, and the rule of the first car of the fires of all trackets for seats in the first four rows. In all other parts of the house the lag hat nuisance is the particular that have at hometer the parts of the house the lag hat nuisance is the first tour rows. In all other parts of the house the lag hat nuisance is